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# EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VI.

ABILENE, KANSAS, JANUARY 1, 1893.

NUMBER 1.

## THE POOR.

The poor—God's poor—oh! help them!  
Keen blows the wintry blast,  
And through the darkened air the snow  
Is falling thick and fast;  
It drifted through the broken panes,  
And through the shattered door.  
O, Christian friends! remember them!  
And help, oh! help God's poor!

The poor—God's poor—oh! help them!  
Look at their tearful eyes,  
As winter's long and gloomy days  
Before their vision rise.  
Go to their cheerless dwellings,  
Lighten their heavy load,  
And fill with joy and thankfulness  
Their desolate abode.

The poor—God's poor—oh! help them!  
The Savior here was poor;  
He had not where to lay his head;  
No sumptuous garb he wore;  
A sad and weary wanderer  
Upon Judea's hills,  
He ate the bread of charity,  
Drank from the sparkling rills.

The poor—God's poor—oh! help them!  
For earth must pass away,  
And rich and poor all equal stand,  
At the last awful day.  
So shall the blessed words of Christ  
Be spoken unto thee:  
"E'en as ye did it to My poor,  
Ye did it unto Me."

—Selected by M. M. E.

## FOR THE EVANGELICAL VISITOR. FLESH AND SPIRIT.

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 13.

This imperative injunction given by the Apostle Paul to the Romans was addressed to the "beloved of God called to be saints." We can see through all the Scriptures that in the plan of salvation it rests with man to be saved or lost, that his salvation is secured to him by his own acts, and that obedience to God's requirements is a test of our acceptance with God, or, as is stated in Holy Writ, "Know ye not, that to whom ye yield yourselves servants

to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Rom. 6: 16. And again the same Apostle in his epistle to the saints in Christ Jesus, which were at Philippi, said, "My beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling," and adds for their encouragement and safety, "for it is God which worketh in you both to will and to do of His own good pleasure." Phil. 2: 12, 13.

In viewing the text from one standpoint a person might be somewhat perplexed whereas it is so explicitly stated what the weighty consequences are of living after the flesh or of mortifying the deeds of the body.

I remember well, though young at the time, of what was called, in the country where I was reared, "the big meeting." A certain class of religionists used to meet monthly on appointed nights and the first thing they would do, after opening their meeting, was to extend a privilege to any one present to make known any portion of Scripture that they wished explained. Then if any present propounded a question the explanation would follow from different persons. The night that I refer to, a young man stood up and quoted very distinctly, "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Now," said the young man, "what I want to know is this: How do I know satisfactorily to myself that I do mortify the deeds of the body 'through the spirit,' so that I may not be deceiv-

ing myself—killing the deeds of the body, when only accomplishing self-righteousness?" I remember the question distinctly but cannot recall the explanations given. Howbeit the inquiry that young man made would not be amiss for any of us to look into, and to make it satisfactory to ourselves, or to be conscious that whatsoever we do we are doing it under the guidance of the Holy Spirit or as God requires of us in His revealed will. All the children of God "have received the Spirit of adoption, whereby we cry, Abba Father." But the self-righteous and the ungodly have not this spirit; they do not at any time approach God as a loving Father. Inspiration says, "The wicked through the pride of his countenance will not seek after God; God is not in all his thoughts." Prov. 10: 4.

Oh! dear brethren and sisters in Christ, do we appreciate highly our privilege, in that we have a throne of grace to come to, and can bow before a gracious Father and obtain mercy and grace in time of need. Whatever we do, let us do it not as meriting any favor from God, but as obeying what God hath appointed us, and saying, "Here Lord I give myself away, 'tis all that I can do." In this state of our humiliation, in denying self, and crucifying the flesh, we are mortifying "through the Spirit the deeds of the body," and by our conduct and conversation testifying that the "life which we now live in the flesh we live by the faith of the Son of God, who loved us, and gave himself for us."

A. B.

Stayner, Ont.



For the EVANGELICAL VISITOR.

"REJOICE EVERMORE." 1 THESS. 5: 16.

BY C. H. BALSBAUGH.

The Bible is God's Book, although He wrote by human hands, and through the varied capacities and temperaments of human minds. The sub-authors were only amanuenses. There are no impossibilities in it, but much that is superhuman. To rejoice is natural; but to "rejoice in the Lord" when all natural incentives to joy are absent, is Divine. Philpp. 4: 4. 2 Cor. 12: 10. It is written by the Spirit of Truth that "all things work together for good to them that love God." Rom. 8: 28. The "ought" in Luke 24: 26, cannot be left out of the experience of the saints. Christ spoke it of Himself, but we learn from 1 Pet. 4: 13, that we must share Christ's sufferings, if we would be with Him in His "far more exceeding and eternal weight of Glory." In verse 12 the Apostle tells us "not to think it strange" if "fiery trials" purge away our dross, and brighten in us the image of the Infinitely Beautiful. In 1 Pet. 2: 21, when treating of the sufferings and sorrows of the Christian life, we are told that "even hereunto were we called." And in chapter 4: 16, we are enjoined to "glorify God on this behalf." And in Heb. 12: 8, it is even stated that if we lack this badge of the Covenant of Grace, we are bastards and not heirs. All this is not joyous to the natural man, but grievous; but the ultimate result will infinitely compensate for all the crosses and losses and disappointments and agonies of this mortal state. "For a season if need be, we may be in heaviness through manifold temptations," and yet "greatly rejoice." 1 Pet. 1: 6. In verse 8 of the same chapter we have the perfect triumph of the Holy Ghost over the world, and the flesh, and the devil.

Wonderful Jesus, wonderful salvation! We need not wait to be saved till soul and body are divorced, but now "we receive the end of our faith, EVEN THE SALVATION OF OUR SOULS." 1 Pet. 1: 9. "The Good Tidings of Great Joy which shall be to all people," is salvation to BEGIN with. Luke 2: 10. A real faith and a real salvation are essential, simultaneous correlatives. Mary and the Holy Spirit cannot be brought into vital conjunction without a Divine Incarnation. The absolute commitment to God that issues in Emmanuel, will also issue in a saint. The seminal act of God in our regeneration carries with it "all the fulness of the Godhead." The momentary act involves the evolution of eternity.

It is pitiful how Christendom has departed from the original and essential idea of salvation by Grace through faith in Jesus Christ. Through all the centuries the church has been prone to transfer the ground of acceptance with God from the obedience of our Mediator to our own poor efforts to meet the requirements of the Divine Law. In the Dark Ages this fascination of the flesh had well nigh extinguished Christianity. It cripples the church to-day. It is one of the hardest elements of fallen human nature to overcome. Like Thomas, modern disciples sternly demand to put their fingers in the nail-prints, and clamor for all sorts of tangible evidence, and thus insist on faith in the senses instead of God. Millions of nominal Christians have no higher evidence of salvation than that they have tried to do the will of God. Certainly, the will of God must be done, and that with all fidelity; but back of all doing on our part is the supreme foundation-fact of the imputation of the Righteousness of God by faith in our Sin-Bearer, Jehovah-Jesus. This, and only this, will enable us not only to bear

our Cross meekly, but will elicit many an inward shout of joy while wrapped in the flames of the furnace of affliction. To the natural mind our circumstances may look dark and discouraging. But faith deals not with circumstances, but with "JESUS, who, for the joy that was set before Him, ENDURED THE CROSS, DESPISING THE SHAME, and is set down at the RIGHT HAND OF THE THRONE OF GOD." Heb. 12: 2. What is He doing there? "He ever liveth to make intercession for us." He is preparing a Place for those who share His humiliation, and in it all "rejoice in hope of the Glory of God." Heb. 7: 25, Rom. 8: 34, and 5: 2. To live and labor and suffer by faith in a finished atonement, is a blessed life; but to live and labor and suffer in the hope of thereby gaining a position of security before God, is the most hopeless drudgery. A true believer cannot be lost, because his whole "life is hid with Christ in God," and the whole outcome is the expression of this glorious fact. Nothing can make us Christians BUT "CHRIST DWELLING IN OUR HEARTS BY FAITH." Eph. 3: 17. Obedience must prove and discipline must test the reality of our faith. To the world Christ and His Elect are strangers. 1 John 3: 1. But we know God and each other according to 1 John 1: 3, and 5: 20.

Union Deposit, Pa.

For the EVANGELICAL VISITOR.

## SPIRITUAL TESTIMONIES.

"They that feared the Lord, spake often to one another." Mal. 3: 16.

From this text, as also from other scriptures, we believe we have authority, as well as God's approval, for the custom of the church in publicly testifying to the operations of the spirit within us; and of giving a brief account of our experience on some point that the Spirit may for the moment prompt us.

Now, inasmuch as people are of



various dispositions, and differently talented, it some times happens that all do not have the same view as to the *manner* in which these testimonies should be given, nor to the *time* that may be properly occupied by each participant. It is evident, too, that no well defined rules can be laid down for us to be governed by on such occasions: but some suggestions for the promotion of unanimity and greater love, will be attempted. With this object in view, the following remarks are submitted for the careful consideration of every interested reader.

1. As to the *manner*.—It is desirable that the one who rises to speak should face the audience, or as much as possible, and speak in a tone of voice loud enough for all to hear. Imagine how unpleasant it is, when one is speaking in so low a tone, or so mumbling a manner, that you cannot hear what is said, even if you give it your very closest attention—when by just a little exertion on the part of the speaker, the voice could be raised, and the words uttered more slowly, and all could be edified. And, if overcome by sobs or tears, pause for a moment—then speak.

And it is important that the leader of the meeting continuously manifest a desire to hear every word that is spoken in testifying. If not loud enough, he should urge that point. And by no means should he whisper anything to a brother at his side while one is on his feet in the act of testifying. The reason is obvious.

2. As to how much *time* anyone may properly occupy in speaking, much depends on the number present, that are expected to testify. These testimonial exercises are seldom continued for more than an hour at a time. Now suppose there be thirty present that would like to say something. On an average there would be two minutes for each—

making no allowance for lost time or singing. From this anyone can see that we should each aim to not occupy more than our just part of the time. But on occasions when but a few are present more time is allowable. Some think that the history of their conversion in the long past, should be given in detail, every time they testify. Such history may some times be profitably given if any are present that are seeking for the “pearl of great price.” Or, it may be given them in private with good effect. But *habitually* our testimonies should be concerning things of later dates: or of present trials and conflicts, or of victories achieved by the power of the Spirit. Moreover, all this should be done in child-like simplicity, since high-sounding words are aptly treated with contempt, especially by out-siders. Further, as to brevity an instance is here subjoined:

Some years since, the writer was present at a Baptist meeting where testimonies were called for, and an old brother stood up to speak; but before he had uttered a word the preacher in charge said: “Be as brief as possible.” The old brother had a habit of speaking very loud, and some times for five minutes or more. But this time, receiving a charge for the *utmost brevity*, he only said: “Well, I love the Lord,” and then sat down. Although an illiterate man, what *good* testimony could he have given in less words? Probably in just one word—*Hallelujah!*

Also a thought in regard to singing. There are sometimes those present that are so full of song that hardly any one can resume his seat without having his testimony confirmed by a suitable verse in song. An appropriate verse in song after a testimony may be well meant, and is not to be despised, often having a good effect. But it can be easily overdone as singing takes up valuable time that should more properly be devoted to testifying.

C. STONER.

Polio, Ill.

#### HINTS WORTH KNOWING.

Many a little makes a mickle.

Who dainties love, shall beggars prove.

Fools make feasts and wise men eat them.

Buy what thou hast no need of, and ere long thou shalt sell thy necessities.

At a great pennyworth, pause awhile; many have been ruined by buying good pennyworths.

It is foolish to lay out money in a purchase of repentance.

Silks and satins, scarlets and velvets put out the kitchen fire. As “Poor Richard” says: “A plowman on his legs is higher than a gentleman on his knees.”

Always taking out of the meal tub and never putting in, soon comes to the bottom, and then when the well is dry, they know the worth of water.

If you would know the value of money, go and try to borrow some; for he that goes a-borrowing, goes a-sorrowing.

Fond pride of dress is sure a very curse. Ere fancy you consult, consult your purse.

Pride is as loud a beggar as want, and a great deal more saucy.

It is easier to suppress the first desire than to satisfy all that follow it, and it is as truly folly for the poor to ape the rich, as for the frog to swell in order to equal the ox.

Vessels large may venture more, but little boats should keep near shore.

Pride that dines on vanity, sups on contempt.

Pride breakfasted with plenty, dined with poverty and supped with infamy.

The second vice is lying, the first is running into debt, as “Poor Richard” says. And again to the same purpose: Lying rides upon debt’s back; whereas, a freeborn, honest man ought not to be ashamed nor afraid to see or speak to anyone living; but poverty often deprives a man of all spirit and virtue.—*Selected by S. Books.*



For the EVANGELICAL VISITOR.  
TYPES OF CHRIST.

PERSONS.

1. Adam, as the head, or beginning. Adam of natural and Christ of spiritual race. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." 1 Cor. 15: 45.

2. Abel, as a victim slain through enmity. Abel by his brother Cain. "Cain rose up against his brother Abel and slew him." Gen. 4: 18. Christ by His brethren the Jews. "Jesus whom ye slew and hanged on a tree." Acts 5: 30.

3. Seth, as the head of a family of true worshipers. "And to Seth also there was born a son; and he called his name Enos: then began men to call on the name of the Lord." Gen. 4: 26.

4. Noah, as a preacher of righteousness to a sinful race. "To Israel he saith, All day long have I stretched forth my hands to a disobedient and gainsaying people." Rom. 10: 21.

5. Abraham, as the head of a chosen family. Abraham of fleshly Israel, Christ of spiritual Israel. "Of whom the whole family of heaven and earth is named." Eph. 3: 15.

6. Isaac was the promised seed; so was Christ. Isaac was the only son; Christ the only begotten son of God. Isaac was dead in prospect in the sight of his father until the third day; Christ died, and rose again the third day. Isaac carried the wood for the altar on which he was to be offered; Christ carried his own cross to the place of execution.

7. Jacob, as a prevailer in prayer. "Father I thank thee that thou hast heard me, and I know that thou hearest me always. Jno. 11: 41: 42.

8. Joseph was sent by his father into the wilderness to his brethren; Christ was sent by his heavenly Father into the world to seek and save that which was lost. Joseph

was hated and sold by his brethren; Christ was rejected, sold and slain by His brethren, the Jews. Joseph found favor with his master; Christ grew in favor with God and man. Joseph was made ruler in Egypt to whom every knee was forced to bow; Christ shall be King of kings and Lord of lords, to whom every knee shall bow and tongue confess. Joseph went through humiliation to honor; Christ through death to his glory.

9. Moses, when a babe, was saved by concealment; Christ by flight into Egypt. Moses wrought wonders in the sight of Pharaoh; Christ performed miracles in the sight of the people. Moses was leader of a chosen people; Christ of the ransomed host of God. Moses was a prophet; Christ that prophet of whom Moses spake. The law was given by Moses; grace and truth by Jesus Christ. Moses was mediator of the old covenant; Christ of the new.

10. Aaron, as high priest, once a year entered into the holiest of holies to make intercession for the sins of the people before the mercy-seat; Christ, our Great High Priest, once for all entered into heaven to their intercede for all in the presence of God.

11. Melchizedek was a priest of the most high God; Christ was a High Priest after Melchizedek. Heb. 5: 10.

12. Joshua, a savior, led the people through Jordan into Canaan; Christ leads His people through the Jordan of death to the heavenly Canaan.

13. David was king of fleshly Israel; Christ of spiritual Israel.

14. Solomon, as the son of David sitting upon his throne on earth; Christ on the heavenly. Solomon was wise, but Christ was wisdom.

15. Hezekiah, as a king to bring peace and prosperity, temporal;

Christ gives spiritual and eternal peace.

16. Jonah, as an imprisoned prophet in the belly of the sea monster three days; Christ three days in the earth.

ANIMALS.

1. The Ram for Isaac whom Abraham was about to slay; Christ for the human race condemned to death for sin.

2. Paschal lamb. The blood sprinkled on the door post in Egypt was a sign to the destroying angel; Christ's blood was shed for a sign for us, sprinkled on His people as a sign that they are His.

3. The scape goat was as a sin-bearer for the people and turned into the wilderness; Christ bore the sins of the world, the iniquity of us all.

4. All animals offered outside the gate for sin-offerings prefigured Christ, whose blood was shed for the whole world.

INANIMATE THINGS.

1. Jacob's ladder, as a means of communication between God and man. "Hereafter ye shall see heaven opened and the angels ascending and descending on the Son of man. Jno. 1: 51.

2. Manna was food for Israel in the wilderness; Christ is the bread of heaven. "For the bread of God is He which cometh down from heaven and giveth life unto the world." Jno. 6: 33.

3. The stream from the Rock. "And did all drink the same spiritual drink, for they drank of that spiritual Rock which followed them; and that Rock was Christ." 1 Cor. 10: 4.

4. The rod of Aaron, as an instrument of God's power in working wonders, budding, blossoming and bearing fruit, was symbolical of Christ's beauty and the fruitfulness of His reign.

5. The serpent of brass, as an ob-



ject of faith. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3: 14, 15.

#### THE TWO NATIONS.

1. The bondage in Egypt in which Israel was held was typical of the bondage of sin.

2. The paschal lamb slain the night before the departure from Egypt was typical of Christ the Lamb of God who was slain for the sins of the world.

3. The Red Sea was typical of the blood of Christ, which cleanses us from all sin, which is our enemy.

4. The Wilderness was typical of the wilderness of this world through which the Christians travel. Christ was in the wilderness forty days tempted of the devil.

5. The fiery pillar guiding Israel, was typical of the Word of God or Christ guiding His people.

6. The bitter waters of Marah were typical of the cup of sorrow Christians must often drink.

7. The palms and wells at Elim were typical of the seasons of rest and enjoyment that come to Christians.

8. Manna for Israel was typical of spiritual food for the Christians, which is our religious services.

9. Water from the Rock for Israel was typical of the water of life or Christ. "Whosoever drinketh of this water shall never thirst."

10. The clusters of Eschol brought by the spies were typical of the fruits of heaven brought or sent by Christ, which is the Holy Ghost.

11. The fiery serpents by which Israel was bitten, were typical of the sting of sin.

12. The serpent erected for the healing of those who were bitten, was typical of Christ raised up, upon whom whosoever looketh may live.

#### THE TWO LANDS.

1. Canaan, the land promised to Israel as an inheritance, is typical of heaven, the Christian's future home.

2. The Jordan that separated the wilderness from Canaan is typical of the stream of death.

3. The taking away of the waters when the feet of the priest touched the brink, is typical of the removal of the terrors of death when the Christian really comes to it.

4. Jerusalem, the great city of Israel, wherein the temple stood in which God was worshiped, is typical of Jerusalem above in which the hosts of the redeemed serve Him day and night in His temple.

A. L. EISENHOWER.

Abilene, Kans.

#### FOR THE EVANGELICAL VISITOR. THE GOSPEL.

The Gospel evidences of a new life are both internal and external. God's Spirit no longer reproves but bears witness with our spirit, and having no more condemnation, we love God fervently and desire to do God's will in love to His cause. And we love God's children and desire the salvation of all mankind, and love will prompt, or, as the Apostle says, "constrain" us to act the part of a Christian, not only in obeying the ordinances of God's house, which are now essential, but also in separation from the world and in showing a Christ-like deportment towards all men, especially loving the household of faith, "for by this shall all men know that ye are my disciples, if ye love one another."

The Apostles commended this love and desired it to abound still more. In Revelation we read that some had lost this love. And if we consider the old church before Christ may we not conclude that many have lost the most noble Christian virtue in our day and age of the world. If they have it will show itself in self-righteousness and a want of regard for

others, feeling rich and exalted in themselves, and others far beneath them. But on the other hand if they are full of the love of God no one is beneath their notice and they will aim to do good wherever they can, regarding it rather a favor than a duty. The difference of the two is so plainly illustrated in Math. 25: 31 to the end of the chapter that I ask all to read it for themselves and study the reward that is attached to each.

Should any find themselves in that cold condition the command is, "be zealous and repent." But alas! how often they will try to satisfy their conscience and their God by external work, as they did in the times of the Prophets. The more idolatrous they were the readier they were to build altars, but God was not pleased with them. May not this same cause often be the reason so little is accomplished in protracted efforts? For people in our day are so well informed in the Holy Scripture that they can readily discern the spirit by which men are actuated, and our influence will be accordingly. God's blessing will rest only on that which will meet His approval. As this is the case how important it is that we are in the "first love" and that God may lead the work, and that we may all be laborers together with Him; for without Him we can do nothing that will redound to His honor and glory, but we may add to our confusion and to the injury of the cause.

May God give us all grace to humble ourselves under His mighty hand, rectify every thing which we know is not right in the sight of God, ask His forgiveness, and then God's blessing will assuredly rest upon us and we can do His will and pleasure.

J. E. MISHLER.

Canton, Ohio.

"By watching we employ all our strength; by prayer we engage God's."



For the EVANGELICAL VISITOR.

"WILL A MAN ROB GOD?"

Our subject is one that should engage our thoughts, for it may be that we have vowed to God and are not bringing "the tithes into the storehouse," and are thereby withholding that which belongs to the Father. Dear saints of God, you and I have given ourselves into the hands of God by renouncing the world with all its pomp and glory, and by hating sin. We vowed that we would forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the name's sake of Christ. The question then is, Are we living up to our vows? We offered our services in the vow which we made unto God, and said, Thy will be done in us, and not our own wills. Do we not, brethren, say one thing and mean quite another? We are only willing that the will of the Lord should be done part of the time and our wills the rest of the time. How is it that we say we have forsaken all these things of a worldly nature and yet cling to them so tenaciously?

We have vowed to God that we would be "laborers together with Him." 1 Cor. 3: 9. God is laboring to spread His great salvation over the earth to save precious souls, and we are co-laborers with Him in the great work, and ought to have as much interest and concern in this work as He has. When we labor with other men at some temporal work and do not do our part of it, they would say we were not doing our duty, and we would probably be dismissed or shamed out of company. The Apostle says, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." 2 Cor. 6: 1.

How many are there that have vowed unto God and are withholding the tithes from the storehouse of God? Are we not then virtually

guilty of robbing God? This can be done in various ways. We can be robbing God when we neglect to visit the fatherless and widows in their affliction. We can also rob God when we are simply looking to our own welfare. "Let no man seek his own, but every man another's wealth."

Paul says, "Walk in love, as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph. 5: 2. Brethren are we yet walking in our first love? Do you remember with me when we made a sacrifice of ourselves to Him? Have we left our first love and gone back to our idols and are therefore robbing God? Have we the mind of Christ that we can sacrifice all our interests as a partner and co-laborer with Him for saving perishing souls? Or are we selfish and shirking from our duty? This was the mind of Christ: "He thought it not robbery to be equal with God, but made himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 6-8. What was the result of His humbling himself? "Wherefore God hath highly exalted him, and given Him a name which is above every name." verse 9. Brother you and I must have the mind of Christ. We must not be afraid of our reputation. Every child of God must lose his reputation and worldly honor and fame. Dearly beloved, if you want God to exalt you, do your duty. Humble yourselves, sacrifice everything like He did and die to self and selfish interests. Withhold nothing and He will bestow bountifully of the unsearchable riches of His glorious kingdom.

Solomon says, "Honor the Lord

with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10. It is common, if the people have more than they need themselves, to give some to the Lord, and some want to keep part of that back lest they might get sick or need it for some unexpected occasion. But the Word says, "Give the first-fruits of thine increase." Some are afraid they will not have enough to spare. They say, "We will wait and see whether we have any to spare and then we will give some to the Lord." It is high time for the church to arouse from her drowsiness to a sense of her duty, "that it might be a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Brethren, give the first-fruits and test the promises of God. So many say they are living by faith, and yet they have one or two years' provision stored away and money in the bank, while they are keeping back the Lord's portion and do not cease robbing God. The whole scheme is to horde up to gratify self. God is not well-pleased with such hypocrisy, and John in speaking about the Laodiceans says, "I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich (self-righteousness), and increased in goods (laid up in granaries and banks), and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire."

Let us come to the full light that we may be of the shining ones in that day when the Judge of the



quick and dead comes to make up His jewels. That we will not be found wanting when weighed in God's balances. If we are laborers together with God, let us do our part of the work. If you are not called to leave home and friends, hold up the hands of those who go. "Bring all your tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it." Mal. 3: 10. Prove His promises. Who is it that believes them? Prove it by obeying.

The work of the Gospel must and will go forth to the ends of the earth. Who will have a share in the spoils or the reward? "For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike." 1 Sam. 30: 24. If any one has to stay with the stuff and hides it away like Achan did, or Ananias and Sapphira, they may expect death. Joseph's instruction to his brethren was: "Also regard not your stuff, for the good of all the land of Egypt is yours." Gen. 45: 20. Regard not your stuff, neither give to the Lord in order to obtain a share of the spoils, but to glorify God.

There are some dear co-laborers who are going forth to spread this Gospel, giving their time and means to push it forward and save souls. Have you and I a part in this work? Are we workers together with them? If so, let us lift our part of the burden; our reward is waiting.

Sometimes we see those who claim to be all sold out for God, who lavish upon themselves and children things unnecessary, and have nothing to give to the cause of God. The man or woman who is sanctified

wholly, or made whole, owns no more his farm, etc. They must be all the Lord's. In my consecration I gave up all my time, talent, means, increase, and all to God. I threw myself in to spend and be spent as the Father chooses. Brethren, how many have offered yourselves entirely to God, and all that you have? A man's farm does not belong to him but to God, and he has no right to spend the increase without first counseling with God, the owner.

David says, "Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." And Solomon writes, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Let Zion arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. DANIEL FIKE.

Hope, Kans.

#### BUYING CHRISTMAS GIFTS.

The rank growth of the Christmas present-giving custom is a subject which offers a fine field for the genius of reform. As a combination of luxuriant idiocy and tyrannical fashion the custom is a menace to the peace of rational and conservative citizens.

Very true. But reforming a fad or fashion is the hardest thing in the world. It requires courage for the first man or woman to make a move in the right direction. What is true of Christmas is true of funeral and wedding customs. In the latter the heart is sacrificed to display. The biggest and best room is set apart for present exhibition, and so gifts lose the delicacy of sentiment and sympathy of heart they should possess, and become a kind of show window display to which the world is boastfully asked to come and view. There is a terrible amount of insincerity and often downright sacrifice in according to the demands of conventional custom. Present-giving is

a matter of the heart, and can only be true and beautiful between relations and the nearest friends. All outside of this is a fashionable tariff imposed upon pride or love of approbation. The way to remedy the absurd and crushing extent to which present-giving has run is to limit it to the family, or, what is better, making the Christmas time the special season for children. No man can remember all his friends and acquaintances, and to make a *quid pro quo* for what is received smacks of trade or commerce, and ends in a combination of insincerity and financial distress. It is not pleasant to be mean, but it is a question if it is not better to err on the side of closeness than on that of crippling, dishonest liberality. No man shall be liberal till he has paid necessary debts, or can pay for what he buys without hurting himself or others. To act otherwise is dishonest. The beauty or value of a gift to a sensible man is not in its intrinsic merit, but in the thoughtfulness which prompted it. A great gift generally carries with it the sense of obligation or the desire to reciprocate. This is humiliating to the recipient in a measure, and often leads to dishonest competition. But mankind are not wholly rational, and further reflections would be both ill-timed and impertinent.—*Selected.*

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and being served by others, but it consists in giving and serving others. He that would be great among you, said Christ, let him serve; he that would be happy, let him remember, there is but one way—it is more blessed, it is more happy, to give than to receive.—*Drummond.*



## EVANGELICAL VISITOR.

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Send money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, Abilene, Kansas.

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Abilene, Kansas, January 1, 1893.

## VOLUME SIX.

With this issue we commence volume six of the VISITOR, and it is probably expected that we should say something by way of progress made in the work. We will say that, while there are many things connected with this work that are not so pleasant, yet we realize that it is a school that is good for us, and one, too, in which we can learn forbearance and resignation, under the many cares and trials incident to the work. Yet in many respects we like

the work, and in many instances we have been encouraged by the kind words we have received from the correspondents and patrons of the VISITOR.

When we look back over the five years that the VISITOR has been before the church and the reading public, we are glad we can say that it has stood the test of criticism well, and if we may judge from the kindly notice it has received and the increase of subscribers, we are led to believe that it is established on a firm basis. What the future will be we are unable to say, but one thing we can promise, and that is, so long as we can control the editorial and general work of the VISITOR we shall try if possible to not only retain the position we have attained, but trust that it may increase in usefulness, and that the subscribers and readers may largely increase in numbers.

But judging from the years that have rolled over our head, it is very likely that before another five years have passed we will have passed over the river into the regions beyond. May the Lord give us sustaining grace for the days that may yet be ours!

We received recently a Money Order from Paris, Illinois, but no instruction what to do with the money and no name given to whom to write. Will the person who sent it please state for what purpose it was sent, and to whom to credit it.

We have a few bound volumes of the EVANGELICAL VISITOR which we will sell at \$2.00 per volume, cloth sides or \$1.75, board, postage prepaid, or \$4.00 per set, cloth, and \$3.50, board. These two volumes include the VISITOR from its first publication to January 1st 1893, and will afford valuable reading matter to all who will secure a set. The orders will be filled in rotation as received. Order at once.

## LIBRARY FUND.

From a brother \$1 00

We are receiving encouraging promises for help toward a library and we will publish the amounts received from time to time. We have received only one contribution as yet but we have received several letters promising money and books at some time in the near future, which we will publish as received.

From a letter dated December 8, received of Bro. Henry Schneider, of Carland, Mich., we learn, with pleasure, that the mission there is hopeful, and the future looks bright. Bro. Schneider says: "The work here in the Brotherhood at Carland has not died out. We are still on the way to Zion, trusting by persevering to reach the Celestial city. Last Sunday we had a good little prayer-meeting after Sunday school. Bro. Heise, of Canada, was with us five weeks ago, and soon we expect Bros. Hoover and Detweiler with us for revival services. May we all be endowed with power from on high for a grand and glorious outpouring of His Spirit."

1892---1893.

We place at the head of this article the number of the year just closed as well as the number of the year that has just commenced, and in a short review of the year past we will try and see how the account stands. When we review the history of the year just past we find the record is made by the unerring pen of time and the candid thinking person will no doubt, in looking back over the months and days and hours of the year, find much that will hardly bear close scrutiny. And no doubt we may, many of us, wish that we could undo some of the things we have done, or could unsay some of the words we have said. But as it is not very likely, if not altogether impossible for us to do that, the



only thing we can do is to profit by the mistakes of the past and try and improve our opportunities.

With this thought upper-most in our mind, let us turn to the duties pertaining to the new year, and let it be our aim and utmost endeavor to do *right* whatever we may undertake. No matter what our calling or profession may be, it is our duty to do all things to the glory of God. "No man liveth to himself." If God has endowed you with faculties and gifts that will enable you to pass through life more easily than your fellowmen, or will enable you to accumulate the temporal things of life more readily or more abundantly than others, then God has endowed you with a gift that you are to use for the benefit of your fellowmen, and He will hold you responsible for how you use it. Certainly not in taking advantage of your fellowman, or in defrauding those who confide in you, but in an honest way seeking to benefit yourself and those around you.

If, unfortunately, you should not be endowed with those faculties of discernment in the same degree that some others may, yet it is your duty to do all you can to provide for yourself and those whom God has committed to you, to the best of your ability.

Industry and economy are the bounden duty of all. There should be none idle, there need be none idle. There is always something to do. It may not just be to our liking, but it is a duty that we owe to God to not be idle. The Bible says that "six days shalt thou labor and do all thy work." It does not say five, and the Bible should be our guide. Now in this view of the case it is our duty to devote all our time in some useful way, if not for ourselves then for others.

But then it is also our duty to economize our means as well as our

time. No doubt some of us spend more than we should spend; we buy more than we should buy. If we do not have the means of our own to buy, we buy probably in the expectation that the means for payment will be forthcoming by the time that it is our duty, or we have promised to pay. And it may, no doubt sometimes does, result so, and we are enabled to meet it. But if we are not able to meet it, if the word which we have passed to the merchant is broken and we are unable to meet our obligations, what then? If we are Christian men and women how must we feel! Some person is disappointed, or perhaps more, some person is deceived by us. They took us for just what we professed to be, and really what we should be, and now they have been disappointed and the name of Christian has suffered through us. Would it not be better that we would live within our income? We are not writing this article for extreme cases, because there are conditions of sickness and suffering that we cannot foresee, and we believe that for these there will be, through Him who is "the father of the fatherless and the husband to the widow," always some provision that will relieve their wants as soon as they are made known; neither are we penning these lines from any personal knowledge of conditions to which they may apply, but as an outline of what should be our earnest endeavor for the year just commenced.

Industry and economy should be the watchword of all. But while we outline the proper course for us who labor for a living and who have families to support, we want to put it more and more in practice because as Christians we should let our lights so shine that others may see our good works and glorify our father in heaven.

But then again, we would say to

those whom God has blessed with abundance, that God has made you stewards of his abundance and it will be a blessing to you if you will seek out the needy and see that their wants are provided for.

May God grant that no spirit of anarchy will prevail on the one side and no spirit of indifference on the other, but may the spirit of brotherly love and good will pervade all; may each of us feel that righteousness and peace may rule and reign in us, and the new year may be a blessing to all.

#### THERE'S THE LORD'S ANSWER.

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the church-yard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh no, sir; nae body kens but Himsel' and me! I kent he would not forget, but I didna ken hoo he wad help me till I seen you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father.—*New Testament Anecdotes.*



## A WESTERN MISSION TOUR.

## NUMBER TWO.

My last letter closed with our arrival at Salt Lake City, which is a beautiful city situated in the Great Salt Lake valley. It was founded and laid out into squares of 600 feet, about the year 1848 by the Mormon people. The streets, which are 120 feet wide, cross each other at right angles. To the Mormons this is the literal modern Zion. The Great Salt Lake answers to them for the Dead Sea, and the river flowing from lake Utah into Salt Lake answers for the Jordan, and the valley for the Jordan valley; the city built on an elevation answers for Mount Zion, and the surrounding mountains for the mountains of Judea.

The city now has about 60,000 inhabitants. Until recently the Mormons held the government of the city but lately the Gentiles became too numerous for them and the city government has fallen into their hands. And while the Mormon church is the most numerous of any other denomination yet the protestant churches are well represented.

On our arrival at the above place, at 11 o'clock, a. m., we found F. S. Parker, formerly of Abilene, Kans., who has resided in the city for several years and was therefore well acquainted. He accompanied us to the principal places of interest. We first visited the Temple Square which is enclosed by a wall about 12 feet high and takes in a whole square of 600 feet. It contains the great temple, the tabernacle and assembly house. The corner stone of this great temple was laid April 6, 1855. It is built of grey granite and is 200 feet long and 100 feet wide. The main building is about 200 feet high, and is surmounted by a number of pinnacles 35 or 40 feet higher, and on the topmost of these is a gilded image of the angel Mormon, which is said to be 11 feet high, and is

represented as sounding a trumpet. It is said to be the image of the angel who delivered the Book of Mormon to Joseph Smith. The temple is not finished but is expected to be completed and dedicated on the 6th of April 1893, after 40 years building. The walls are said to be 10 feet thick. It is an immense building, and so sacred to the Mormons that no gentile is allowed to enter it. Its cost is said to be three or four million dollars.

The Tabernacle, in which the Mormons hold their public services, is also a wonderful structure. It is 150 by 250 feet, and the roof, turtle shaped, spans the whole building without a middle support. The Mormon guide who took us through the building said it seated, comfortably, 8000 people. It is a plain and well laid out audience room, so immense that no one can form an idea of its greatness without seeing it. In the matter of acoustics it is so perfectly arranged that you can hear the slightest sound from one end of the room to the other. It has a gallery on three sides, and the lower floor gradually elevates towards the rear end. At the head end of the room is the great organ, said to be the third largest in the world, with over 2000 pipes and an elevated place for the singers, which when full contains about 500 trained singers. At the bottom of this elevation is a long table surrounded by noted officers of the church, and contains the sacred bread and water of their communion service, of which the congregation partake every Sabbath. From this there are four elevations, one still higher than the other, occupied by the noted men of the church, according to their rank.

The Assembly house is used as a council hall, and is also a large building. After this we visited the Tithing house, where formerly every faithful Mormon brought the tenth of all he raised. But now, since

they have market for all their produce, the tithing is mostly paid in money.

Next we visited Brigham Young's domains, which were also formerly enclosed by a wall, the greater part of which is now broken down. The entrance to these grounds is spanned by a bronze arch and surmounted by a great eagle on top of a bee hive, all which has its meaning in Mormon mythology. Brigham Young's private dwelling, called the Lion house, is situated in these grounds, and is a plain yet well built house with the figure of a lion above the front door. It was here that the great Mormon leader lived and died. After this we visited Brigham Young's grave. In this I was disappointed. I was expecting to see a great monument over the grave of this great leader, but all that marks the grave of the man is a plain iron fence and a stone slab. I was told that it was by his request that no display is made over his grave. It is believed by Mormons that the great prophet will make his appearance again when the temple is dedicated.

By this time it was evening and being tired we enjoyed a good night's rest, feeling thankful to God for His kind protection over us. We concluded to make the most of our opportunity to spend the Sabbath profitably in this notable place. On Sabbath morning it snowed and as the snow melted as it fell, and the streets had already been very muddy, it made it quite unpleasant. We first went to the Iliff Mission church. T. C. Iliff, the pastor, is an old time Methodist and a cousin to T. C. Iliff, of Talmage, Kans. We were in time for Sabbath school, after which there was a preaching service and then class meeting. We stayed during all these services and the pastor and congregation did all they could to make us feel welcome. Surely in this respect they showed us a good



example which we ought to imitate.

Let us not forget, brethren and sisters, that the true Spirit of Christ is winning and not repulsive. If we want to win souls to Christ we must show to them a spirit of loveliness, and thus win them over to Christ.

By the time these services were over it was past one o'clock and as the Mormon services commenced at two o'clock p. m. we had no time to get dinner and decided to do without. The doors of the great Tabernacle open at one o'clock, so we went there at once and took our seat near the rear end of the audience room, to give us ample opportunity to observe all the services. The day being very dark and damp the congregation was smaller than usual. We suppose the room was about half full which made a congregation of about 4000. At the time for services the great organ began its music and afterward was joined by the choir of trained singers, and also by times by the congregation. Among the hymns sung, which were generally announced by one of the elders, was the well-known hymn, "Oh thou in whose presence my soul takes delight." It was sung to the old familiar tune which we sing among us. To say I enjoyed it is putting it mildly. Their singing was solemn but perfect. The whole scene to me was solemn and the elders sitting in their places with their long white beards looked venerable. One of the elders preached, and continued his discourse about forty-five minutes. He had for his text the latter part of the tenth chapter of the Acts of the Apostles, and if it had not been that he referred to the Book of Mormon we would not have distinguished it as a Mormon sermon. He referred to the Book of Mormon as a revelation from God intended to assist them to a better understanding of the Bible and the knowledge of God, which he pressed as being nec-

essary to salvation. In his exhortation to the church he dwelt upon the necessity of a consistent life, and of keeping our promises and being truthful, &c., for which the Mormon has a credit in Salt Lake City above that of the Gentile. The service was closed by the congregation rising and singing "Praise God from whom all blessings flow," to the tune "Old Hundred," after which the congregation parted in the middle, passing out on three sides, and in less time than it takes me to write it the great building was cleared of this vast multitude, of which we only had a proper idea as we passed along the crowded pavements for squares from the building. Thus closed what was to us a memorable event. I will yet add that while the speaking was going on the preacher was interrupted by one of the men around the table asking a blessing upon the communion bread, which was carried in silver waiters, by carriers, and offered to all in the house. After the bread water was passed around, after a benediction upon it, in silver cups and offered to all as an emblem of the blood of Christ and partaken of in remembrance of Him. In the closing prayer the Elder, among other things, thanked God for the Book of Mormon.

The doctrine of the Mormon church as taught that Sunday is faith in God, repentance and baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. The Mormon children are generally baptized at the age of eight years, and are all baptized in "the Jordan." By this plan nearly all their posterity are held in the church. The inscription on the front of the temple is, "Holiness to the Lord." The House of the Lord, built by the church of Jesus Christ of the Latter Day Saints."

Plurality of wives has been publicly announced by their leader as

being suspended. Of course the law had something to do with that.

After the Mormon services we attended services at 4 p. m. at the Y. M. C. A. rooms. We found the room about full and the service quite interesting. After supper we went to the First Methodist church of the city, where we first attended the Epworth League meeting. The theme of the meeting that evening was "Temperance." After this service we went into the main audience room and listened to a discourse delivered by the pastor in charge. His subject was, "What is he worth?" The preacher referred to Jay Gould, drawing illustrations from his great wealth of one hundred million dollars. He spoke of the manner in which he acquired his great possessions, and the use he made of them, closing his discourse by asking "What was he worth?" He said he was worth nothing and the world was better off without him. After services, at 11 p. m., we took the train for the far West, of which I will write in my next letter.

SAMUEL ZOOK.

Salt Lake City, Utah, Dec. 3.

#### CHURCH NEWS.

As church news are encouraging I will give a short notice of a visit I made to Franklin county, Pa. I left my home December 1, 1892, and was met on the way by Bro. John C. Dick, formerly of Harrisburg. We were met at Greencastle by Bro. Abram Leshner who conveyed us to his home, and after supper took us to the Montgomery meetinghouse, where we met quite a number of members and other friends, and we had a good meeting. We visited through the day and met many warm friends. The weather was favorable so we could meet every night while on our visit. Many tears were shed and many were deeply convicted and confessed in private conversation their need of salvation. Three made



the start for the kingdom of God, and we feel assured that we have not run or labored in vain. We arrived at home on the morning of the 12th, greatly encouraged over our visit, during which we held thirteen meetings, were called to attend a funeral and made forty-one visits. May the good Lord bless the seed sown.

The harvest truly is great but the laborers are few. Oh that the Lord would call men and women to go forward in a consecrated life to God's service! Oh the many sheaves that lie ungathered, wasting on the plains! Christian friends, I ask you to pray God to help me sacrifice all on the altar and go forward in the Master's service. I wish the church great success in calling evangelists and accepting those whom the Lord has led out on that line of Christian work. Oh how self-sacrificing we can be if we obey God's Word and Spirit. May I still say, "Here am I, send me." May God bless the church with crowning success. Your co-worker.

JOHN H. MYERS.

Shepherdstown, Pa.

FOR the EVANGELICAL VISITOR.  
**BE A LIGHT TO THE WORLD.**

We read in the Word of God that we should encourage one another, therefore I will try, in my weakness, to tell you, dear friends, how Jesus' name became sweet to my ears. When I gave my heart to God it was no trouble to bow my dying knees before my Savior. The Lord had mercy on me and pardoned me, and I felt like a new person. The work that I was to do was shown me.

I am sorry that I did not always work for my Master. I did not always make my path as straight as I should have. I became careless and prayerless because I did not give up my will wholly to the Lord. I am young and I thought I would not need to do as much as the old brethren. But I had to come down; there

was the same way for me as for them and it is the same for you, my friend, who yet love sin. Will you not come and go with us? Give your heart to God. Do not delay for there may not be another day. "To-day, if ye hear His voice harden not your hearts."

We need not be afraid if we have the Word of God on our side. But I fear it might go with us like with the ten virgins—only the half be ready when the Bridegroom comes. Oh what a pity it would be to be lost at last! I have seen and heard that some of the brethren are getting upon a broader road. Have you not read that we should be a separate people, and not conformed to the world? Oh! I would say to my soul, come down, like Mary of old, to the feet of Jesus, and walk humbly in the narrow path. Look to Jesus, the Lamb that was slain, who shed His blood for us all, and has opened the way of salvation. He says, "I am the way." And again He says, "Come unto me all ye that labor and are heavy laden and I will give you rest." Let us read more in that good old Book—the Bible.

Oh, sinners! how can you stay any longer in sin? Turn to God and seek salvation. I must often weep for you, and my brothers and sisters who are yet in sin. I am the only one in the family who have started on this way, but nevertheless I want to keep on and walk humbly before God. I want to be a help to others and a light to those who are yet standing aloof from God, that they may see that it is a happy and pleasant thing to serve God. I ask for the prayers of all Christian people that I may be kept faithful.

F. K. BOWERS.

Trappe, Pa.

We are not to grow weary in well doing. At times we feel like giving up the struggle; but then we would loose all—no let us press onward.

**OUR LOVING SAVIOR.**

In Jesus Christ the Lord is found,  
Anchor, hope and solid ground,  
Where saints secure may rest.  
In His redemption they confide,  
Beneath His wings and shelter hide,  
The flock so highly blest.

The whole creation lay forlorn  
Till Jesus, the beloved Son,  
Atoned for Adam's race.  
When all the world lay under thrall,  
Who could retrieve the dreadful fall?  
Christ took in hand the case.

Compassion strong the Father moved,  
Because the world He dearly loved,  
He gave His only Son,  
And in due time the Savior came.  
All glory be to His dear name  
For what through love He done.

He came to seek and save the poor;  
In Him is found an open door;  
Who would not to Him come?  
The invitation is to all,  
The Master's servants loudly call—  
Proclaim there yet is room.

Give glory to the King of kings,  
Ye who find healing in His wings;  
Trust in Him evermore.

All ye who know Him to be kind,  
And in Christ Jesus favor find,  
That loving Christ adore.

BY AN AGED BROTHER.

FOR the EVANGELICAL VISITOR.  
**HOW DO WE SPEND OUR SABBATHS?**

"Remember the Sabbath day to keep it holy." Ex. 20: 8.

How do we spend our Sabbaths? is a thought that has frequently been in my mind of late, as I have been awaiting an opportunity to write an article for the VISITOR, which seems very hard for me to find. During the week I am kept busy with my family cares, and on Sabbath days attending service once, twice and occasionally three times, deprives me of time. Then there are many other calls, such as visiting the sick and Sabbath teaching of my own children, which, if possible, must not be neglected, although I cannot spend as much time in this way as I would wish to. Oh, dear Christian friends, how precious our time is while here! Yet when I look around and see how many people, even among professing Christians, spend their Sabbath days I am annoyed. Not speaking of



the world we will confine it to professors. Let us examine ourselves: are we engaged in active duty in pleasing our Lord and Master on this holy day, the day that the Lord of heaven has set apart as a day of rest. God, having finished His work in six days, rested the seventh day. This is truly an emblem of an eternal rest.

Let us consider that God blessed the Sabbath day and hallowed it—made it holy. Oh, I do fear this commandment is very often thoughtlessly broken even by good-meaning people who carelessly put off a great number of little jobs (we will call them) for Sunday that ought to have been done during the week. Oh how sad! I will picture it before you as I have seen it. Here is Lord's day morning and it is late, too. The morning meal is over. "Oh, dear," the mother says, "I don't see how I can go to church to-day, there is so much to do. The children are to be bathed, the knives are to be polished, the bed linen is to be changed, I neglected to prepare things for dinner," etc., until she enumerates a dozen "jobs" too many, as there would be quite enough even to do what was obliged to be done. While the mother thus hurries, probably a little out of sorts, to get things straightened up before any person may step in, the husband instead of assisting her or getting his team ready to drive to church, is taking a weekly strole to some distant field to see how the crops are doing, or treating his animals to a feed of salt, or may be cooling and resting himself in the shade, or, which is too often done, stepping into a neighbor's house to sit and idly talk of the week's transactions, which is far from pleasing God. Others more indolent, or in the colder seasons, may spend these precious hours indulging in a nap on the sofa, or, (would it be too disgusting to add?), enjoy-

ing what they term a good smoke at the pipe.

Others again are too worldly minded and labor so hard during the week that they are so tired and worn out that it takes all of the Lord's day to rest them for the next week's labor, therefore they cannot go to church, or if they do go they are not able to give proper attention to what is said, consequently they receive no benefit and probably find fault with the preacher for his cold-toned sermon. Oh my brethren and sisters, these things ought not so to be. We will frequently have excuses to keep us from the house of God, but oh! let us be careful not to make them.

We may often find it necessary to labor on the Lord's day, perhaps through sickness. If so this is our duty, only let us be careful to avoid doing so when we can. I am not afraid to say the one who spends the Sabbath thus carelessly fails to find a blessing at the close. We receive a blessing through obedience and this is one of God's commands: "Remember the Sabbath day to keep it holy." And certainly if we keep it holy we must do away with all unnecessary employment and spend it to His name's honor and glory. Better would it be to take a cold luncheon than to cook and feast on the Lord's day. Better to have things appear a little untidy or soiled than to wash and scour when we should be offering praises to Him to whom all praise belongs.

A few words more especially to those who may have the care of small children. I for one know what such a care is. If we wish to take them with us to the house of God, which I believe we should when we can, it may require a little extra fixing. Here the husband can often lend a helping hand, for which if he does it cheerfully he will not lose his reward. I may here refer to the

time of my affliction when I was confined to my bed for years. My husband would come in on Saturday nights, after a hard day's work, and would wash the children, change their linen and put them to bed. This was truly a comfort to me.

Oh! I say again, in conclusion, do not make excuses to keep you from God's house. Go, and go with a prayerful heart, asking God's blessing on your minister who feels the need of your prayers, and I trust you will be blest as well as your minister. I am sure it must discourage them to see so many vacant seats or even those present inattentive. We mothers, who have children by our sides, let us see to it that we do not bestow unnecessary attention on them and fail to hear the word spoken. Your sister in Christ.

SARAH M'TAGGART.

Stayner, Ont.

#### FOR the EVANGELICAL VISITOR. THE BODY OF MOSES.

"Yet Michael the archangel, when contending with the devil, disputed about the body of Moses," &c. Jude 9.

God in His great wisdom called the great law-giver upon Mt. Nebo, in the land of Moab, and said, "My servant Moses is dead," at which time the contest occurred between Michael the archangel and the devil, the latter being rebuked and his plans frustrated.

Question: What did the devil want with the body of Moses, as after we close our eyes in death the devil will lay no claim to our breathless bodies?

Answer: Moses being chosen of the Lord as the deliverer of the children of Israel from the bondage of Egypt, and by the smiting of his rod the Red sea was divided, and he also communed with God forty days on Mt. Sinai, and by his command the water issued forth from the flinty rock, and he was indeed the greatest man that ever lived, save Jesus, the God-man.

The children of Israel had just



left the land of Egypt and were no doubt acquainted with the art of embalming the dead.

We have seen the Egyptian mummies which have been exhumed from their pyramids, which were said to be from the days of the Pharaohs, and had the devil succeeded in capturing the body of Moses by some satanic agency, it would have been conveyed to the camp of Israel and embalmed and worshiped as an idol.

This is clearly exemplified in the case of the brazen serpent which was set on a pole by the command of God for the healing of the serpent-bitten Israelites, fourteen hundred and fifty-three years before the birth of Christ (Num. 21: 9), and carried into the promised land, where it was preserved seven hundred and twenty-seven years and venerated as a God until the pious king Hezekiah "removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it, and called it Nehushtan," viz. only a piece of brass. 2 Kings 18: 4. Hence we may infer if the devil had succeeded in his project the Jews might have to this day the body of Moses as a mummy encased, and worship it as a God; and were we, in this nineteenth century, to enter a Jewish synagogue and see before us the identical body of Moses, we fear a strange veneration would imperceptibly steal upon us. Therefore in the wisdom of God, in His foreknowledge, to avoid idolatry, the Lord called Moses to die alone and He buried him, and "his sepulcher no man knoweth unto this day." Deut. 34: 6.

In every age of the world the people of God have been predisposed to idolatry in violation of the fourth commandment: "Thou shalt not make unto thee any graven image,

or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Ex. 20: 4.

To every close observer the age in which we live the tendency is toward idolatry and forms. When we enter many of the pewed churches with there towering steeples, pipe organs, giddy, fashionable chairs, memorial windows, and the so-called minister reading an essay from a manuscript, to a proud and haughty congregation, it appears to the soul as chilling as an iceberg, and yet we are divinely taught that "God is a spirit, and they that will worship him aright must worship him in spirit and in truth," and "if any man have not the spirit of Christ, he is none of his." Therefore shall we who have eyes to see, and ears to hear, suffer ourselves to be guided by "blind leaders" and jeopardize our immortal souls? God forbid.

Yours for Truth, JOHN FOHL.  
Chambersburg, Pa.

#### CHURCH NEWS.

On November 4, Bro. Geo. Detweiler, of Ontario, arrived in Cumberland county, and on the sixth a meeting was begun at Good Hope meeting house on the north side of our district. This was continued one week, with the weather somewhat against us. Two souls at the meeting and one who cannot attend the meeting, in the visits, expressed a desire to live for Jesus. Bro. Detweiler was assisted by Bro. T. A. Long and the other home brethren.

On the evening of the 13th of the same month the appointment was at Mechanicsburg, and a meeting was then begun and continued until Thanksgiving evening, November 24. The services the first week were mostly conducted by Bro. Detweiler assisted by Bro. Long, who lives and labors among us since October. The remainder of the meetings were conducted by Bro. Long and the

other home brethren. At these meetings five young persons turned their faces Zionward. On Thanksgiving forenoon Bro. Long preached a specially interesting sermon from 1 Thess., v:18. Our attention to giving thanks was called not only to the pleasant things of life which we so much love but also to life's bitter cups. We wish that we had been able to take it all down as we believe it could have been made do good service to others besides the congregation present.

November 20, the brethren in the upper end of the district began a meeting at the Basin school house north of Carlisle. Here Bro. Detweiler labored one week with good news gone to Cana that two young ladies were sick enough of sin to leave it.

Beginning December 25, meetings will be held at Boiling Springs for some time. Beginning December 11, meetings were held for a week at Harrisburg where Bro. Detweiler also labored a portion of the time, leaving for his home on Thursday night, December 15.

It is noticeable that all who started in the divine life at these meetings, with two exceptions, were young people. So far as we know, all are in earnest in the service, and, trusting in Jesus, are marching onward. The harvest of souls was not in any effort nearly so large as we would have liked but we thank God, as they did in Bible times, and have taken courage. Acts XXVIII:15. The brotherhood feels encouraged and while we have much for which we should humiliate ourselves, yet there is a more earnest effort to live for Jesus, with practical, everyday results, and live for Him because we love him, and not so much of living for him for fear of being damned. May the Lord help us to learn daily and grow in grace and knowledge, (2 Peter, III:18) and that God may reveal the hidden things by his spirit to us (1 Cor. II:9-10) that the man of God may be perfect. 2 Tim. III:17.

AMOS Z. MYERS.



## OUR YOUNG FOLKS.

## ASKING GOD'S CARE.

Great God and wilt thou condescend  
To be my Father and my Friend?  
I, a poor child, and thou, so high—  
The Lord of earth and air and sky.

Art thou my Father? Let me be  
A meek, obedient child to thee;  
In all my words, in deed and thought,  
To serve and please thee as I ought.

Art thou my Father? Then at last,  
When all my days on earth are past,  
Send down and take me in thy love  
To be a better child above.

CATHARINE A. WILDFONG.

## LETTERS FROM THE CHILDREN.

Dear Aunt Mattie:—

I do wonder why we do not see any more of your nice pieces in the VISITOR. I did so much love to read them, and I have seen none lately. I am seven years old and go to school but not to Sunday school. But I hope we will have a Sunday school before long in our meeting house. Then, if we live so long, we expect to go.

LIZZIE BOOKS.

Annville, Pa.

Dear Editor:—

I like to read the VISITOR, and I always like to read such pieces that are written by little girls, so I just thought maybe it would be my turn again to write. I am going to school and like my teacher. His name is John G. Nye. I like to go every day, but I was sick last week—I had the measles—and could not go. But I am well again and am glad that I can go. I am eight years old. We have meeting in our meeting house every two weeks, and I like to go.

Annville, Pa.

LYDIA BOOKS.

## A LETTER TO THE CHILDREN.

Well, children, you wonder where Aunt Mattie is; yes, and I wonder too what she is doing. Probably she has so much other work to do that she cannot find time to write. I would like very much to hear from her, and hope she will get enough time to spare to write us another article the beginning of the new year.

I suppose you all had a Merry Christmas, and all received something that reminded you that you have kind friends. But do you ever think what a great present was given to us all from God, in the gift of His dear Son more than eighteen hundred years ago, when the Saviour came into the world? What a

precious gift it was to us! At least it is very precious to me. But oh! how He had to suffer for us, to save us from our sins and make us better people!

I trust that all the children who read the VISITOR go to Sunday school and to church regularly with their parents, for that is the place that we can learn about Jesus.

I was taught to go when I was a little girl and I am so thankful that I did go for I learned so many precious truths out of God's Book—the Bible. But oh! how my heart yearns for the dear children who have no praying parents. Sometimes when I am on my way to Sunday school, I see little boys playing ball and other games which should not be played on the Lord's day.

The Bible tells us to remember the Sabbath day to keep it holy. We should all remember that the Lord sees all that we do. I trust that you, dear children, will not do any thing that is wrong, but that you will be true and faithful in every thing you have to do.

I fear sometimes that some parents do not encourage their children to attend Sunday school as much as they should, and I fear that some of them oppose the school. This does not seem to me to be right. Oh parents, don't you want to have your children instructed in the way of the Lord? The Scriptures say: "Train up a child in the way he should go and when he is old he will not depart from it."

But I will close my letter by wishing you all a happy New Year.

LYDIA.

Abilene, Kans.

## GRANDFATHER'S LETTER.

Since we have made an end of our observations on "Time" we will try and entertain our young readers with a short Bible story. There was a time more than a thousand years before Christ was born, that

"the children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years." The Philistines were a people who dwelt on the borders of the land of Israel. Whenever Israel did evil in the sight of the Lord, they were given into the hands of other nations to punish them. When the Israelites repented and prayed to the Lord, then the Lord would deliver them out of the hands of their enemies. At this time there was a man of the family of the Danites, named Manoah, who had no child. One day an angel of the Lord came to the woman (his wife) and said: "Thou shalt bear a son; now therefore beware and *drink not wine nor strong drink* nor eat any unclean thing." And the woman bare a son, and called his name Samson, and the child grew and the Lord blessed him.

And when Samson grew up to be a young man he "went down to Timnath and saw a woman of the daughters of the Philistines, and he told his father and mother and said: "I have seen a woman down in Timnath of the daughters of the Philistines, now therefore get her for me to wife." Then his father and mother said: "Is there never a woman among the daughters of thy brethren or among my people that thou goest to take a wife of the uncircumcised Philistines?"

It was not the father's and mother's wish that their only son should take a wife that was not of the daughters of his brethren. Samson was under God's blessing, although here he was a little disobedient to his parents, for he said: "Get her for me for she pleaseth me well." But the Lord had a hand in this matter, for at the time the Philistines had dominion over Israel. And at one time Samson went down to Timnath, and came to the vineyards of Timnath and a young lion roared against him and



he had nothing in his hand, but the spirit of the Lord came upon him, and he rent him as he would have rent a kid.

And after a time he returned to take her to wife, and he turned aside to see the carcass of the lion, and behold there was honey in the carcass of the lion. He took thereof in his hand and went on, eating. And Samson, his father and mother went down unto the woman, and Samson made there a feast; for that was the custom in those days, and the feast lasted seven days. Now when the Philistines saw Samson, he pleased them so much, that they brought thirty companions to be with him. The guests spent part of the time in asking and answering questions, and putting forth riddles. Then Samson put forth a riddle and said if they could declare it unto him within the seven days of feast, they should receive a reward, but if they could not declare it then the Philistines should give him a reward. Now the riddle was this: "Out of the eater came forth meat, and out of the strong came forth sweetness." But they could not expound the riddle, and on the seventh day they pressed his wife to entice her husband to declare unto her the riddle. When Samson told his wife and she told the companions, then they knew, the eater was the lion which Samson slew, and the sweetness was the honey that he took out of the carcass of the lion. But they did not know it all. There is something peculiar in this story of the Bible. First, that Samson slew the lion and had nothing in his hand, and second, that there was a swarm of bees, and honey in the carcass. In our next letter we will riddle, or spiritualize, Samson's riddle.

GRANDFATHER.

#### STORM PROPHET HICKS' PAPER.

Very few of our monthlies are more useful or more popular where best known, than Rev. Irl R. Hicks'

monthly family and scientific paper, *Word and Works*. First and foremost of the contents of this charming paper we must mention the noted monthly storm forecasts of Rev. Irl R. Hicks, which are read where ever the English language is spoken. Besides these forecasts Prof. Hicks contributes to the paper every month popular articles on astronomy, which are finely illustrated; also articles on the science of forecasting weather by planetary meteorology, and a religious article or sermon in each number. Besides these attractions the paper has a "Home, Sweet Home" department, for the ladies, a "Youth and Beauty" department for the boys and girls, "Queries" for those who want hard nuts cracked, and many other good things. All this for the low price of \$1.00 per year. Send six cents for a sample and see the paper for yourself. Address *Word and Works* Publishing Co., St. Louis, Mo.

TWO GREAT PREACHERS.—Two famous preachers have written striking articles soon to be printed in the *Ladies' Home Journal*; one by Rev. Morgan Dix, D. D., on "Are Society Women Insincere?" and the other by Rev. John R. Paxton, D. D., on "Are Women More Religious than Men?"

#### MARRIED.

FIKE—HOSTETTER.—December 1, 1892, by Eld. Jos. Fike, Joseph K. Fike, of Lost Springs, Marion county, Kans., and Priscilla Hostetter, of Hope, Dickinson county, Kans.

MERIDETH—SHANK.—At the residence of the bride's parents, near Navarre, December 15, 1892, by Eld. H. Davidson, of Abilene, William A Merideth, of Navarre, and Sister Susie, only daughter of Bro. John and Sister Mary Shank, all of Dickinson county, Kans.

KAUFFMAN—ENGLE.—At the residence of the bride's parents seven miles south of Abilene, on December 22, by Elder H. Davidson, Mr. Allen C. Kauffman to Miss Sadie G., daughter of Brother Noah and Sister Martha Engle, all of Dickinson county, Kansas.

#### OUR DEAD.

WISMER.—Died, near Lawndale, Bucks county, Pa., December 4, 1892, Mary, youngest daughter of Bro. Joel and Sister Mary Wismer, aged 3 years, 8 months and 17 days. She took sick Friday evening and on Monday morning died, as a rose bud plucked from the bush. Funeral services were held in the Lawndale meetinghouse by the home brethren and interment was made in the

cemetery near by. Many tears fell in sympathy for the bereaved parents, as this is the third of their little family that have passed away, two only being left them. S. W.

REIST.—Died, in Harrisburg, Pa., Sept. 29, 1892, at the home of his son, Jonas Reist, Bro. John H. Reist, aged 72 years, 4 months and 5 days. Bro. Reist leaves 4 sons and 1 daughter, and many friends to mourn their loss. His wife, Susan Reist, preceded him to the spirit world about 10 years. Bro. Reist was a member of the church for many years, and in his time has passed through deep waters, and had many trials and troubles to overcome. But in the last few years of his life he was especially concerned about becoming fully reconciled with God and his fellowmen. He had his home with his son Jonas Reist's family for the last seven years of his life, who are worthy of praise and respect for the care they exercised toward him while with them. The funeral took place on the 2nd of October. The remains were taken to Lebanon, and then conveyed to the Iona meetinghouse, where the funeral services were held by the home brethren. The remains were interred in the Iona cemetery.

How sweet the hour of closing day,  
When all is peaceful and serene,  
And when the sun, with cloudless ray,  
Sheds mellow luster o'er the scene.

JNO. C. DICK.

SHEARER.—Died, near New Kingston, Cumberland county, Pa., Nov. 19, 1892, Sarah Elizabeth, wife of Rody Shearer, aged 25 years, 5 months and 11 days. Funeral services were held at the Wagoner church, near Carlisle, November 22, by the brethren from Isaiah 64: 6: "And we all do fade as a leaf." The remains were interred in the cemetery near by the church. Sister Shearer was converted about a year before her death. Her sickness was consumption. Her conversion was as follows: She was sensible that she must die and became very much concerned about her salvation. Upon one occasion she inquired of a sister what she must do, and confessed to her that she had been praying for about two years and if she would die in the condition she was in she would be lost. The sister advised her to be very much in earnest in prayer and in the work of her salvation. She took her advice and shortly after that when she was alone one evening, after her labor was done, she took her two children and went in a retired part of the room and went on her knees and wrestled with God, but did not obtain peace. The next evening, her husband not being at home, she went again to the same place and prayed and wrestled with God, and that evening there appeared to her two angels, and Christ came to her and said, "Peace, peace to your troubled soul." She then received such a love to Christ and His commands and to this self-denying way that she was willing to deny herself of all her pride, and thus she lived until about four weeks before her death, when she was received as a member, but out of bodily weakness she was not baptised, though much she would have desired it. Five days before her death she heard five raps at the door. She told her girl that in five days she would die, and in the morning of the fifth day she wakened her husband and told him that she would die that day. But her husband said he did not think so. She said, yes, she would; and in about one hour after that she died, but could not be satisfied until her husband promised her to turn to the Lord. She conversed with those around her until the end came. She left this evidence that she was going home. A BROTHER.